M2505

December 14, 1974

Saturday, Nishimura's

Yesterday morning, Friday the 13th, John Bennett died. I think all of us are familiar with what he has written. Maybe some of you have seen him. He was 75. Apparently he died in his sleep, Maybe overworked, Always with plans. He had just recently acquired some 400 acres in Virginia, a kind of estate, in order to set up there headquarters for the different Bennett groups. So, almost I would say, he didn't foresee it.

I thought about that today: what happens to those people who were his followers? I know him quite well. We really were friends, and we had talked many times together - about Gurdjieff, in particular about the Purgatory Chapter in which he had written - or about which he had written a resumé. And he wanted me to read it. We talked about it and I remember very well where - Fifth Avenue Childs.

He was a very interesting man. Of course, I differed a little bit with him as far as the interpretation or the understanding of Gurdjieff or Work was concerned. We discussed that. And afterwards, after several years, I wrote him a letter, because I had been reading some of his remarks and lectures, and I still disagreed; and I tried to tell him why I thought differently.

His answer was a little noncommittal. Almost saying: "What difference does it make?" And of course I couldn't accept that, but it seems to me it does make a difference. And now those various people who have been there to his seminars, the condensed meetings for ten months, trying to become conscious and maybe conscientious in that length of time, and

then the admonition to several of them to make little groups of which there are at the present time a few here in America: what will become of them? Because here they were, following someone they really cared for, and who inspired them, and of course it touches one when that what they talk about is so close, and sometimes a little bit too far away from what I, or perhaps we, consider the interpretation of All and Everything and the meaning of Gurdjieff's life; and then to put next to it this question: "What difference does it make?"

Well, in the end of course, it doesn't make any difference. Different people have to go in their different way regarding their own inner life. Each person has his own God, at least to that extent that he can describe it, and to the extent it has a meaning for him; and outside of that is a tremendous realm, also of God-like appearances, or God-like atmosphere or perhaps symbolising or concentrated in one particular concept of the God-like nature of God Himself, in which all the different interpretations of course would unite. And from the standpoint of that kind of infinite definition, it doesn't matter, because that kind of a God has all the different attributes of the three 'Omni' - the presence, the force and the knowledge.

But for us, when we are living still in this kind of world, and we have to apply what we know, and we have to set up certain rules for ourselves, and that has to be done in accordance with an understanding - in the first place of clarity, of what we really want to do and should do in accordance with such rules. But then also in regard to that what we call time: how much time do we have? How much do we really wish to accomplish before we die? How can we look at all the different experiences which one has to go through and which one has to meet to see that one could extract from them in the most efficient way that what is the most essential quality.

And again this question of most efficient: what meaning does it have from a standpoint of sub spatia eternitatus? Nothing. It doesn't matter. We all are and we all will be, even if we are now not. And how long? How much we have to go through - all of that is still, in our concepts, dimensional. And when one becomes free from that, which is definitely the hope of united something as a total unity of that existence and, for lack of better words, which we call 'in the nature of a God-like appearance', an entity. Then of course there is no time, or rather, no consideration of it and there is no particular hanging around for the sake of the form; and then of course one can say 'Infinity is now,' one only could experience it.

You see it is necessary to consider this: how long do I still have to live, every one of us? And what can we do, for ourselves, to meet that kind of condition? And what is there still in store for us as far as experience is concerned? And then how should an experience be digested?

You see, I don't believe in this 'concentrated effort' of condensing ten months on the whole road of life and life experience, because one is given the possibility of an insight and the possibility then, to the extent that one wishes, an application; and an application means that something is taken in which then will have to be digested and of course will leave its mark so that then, because of such a digesting, one is changing.

But for me a concentrated effort over such a length of time not only requires a tremendous amount of energy, but there is no chance for a digesting process. And many times, as you know, I talk about a simmering process of growth - not overnight - not in a short time; and even then I would say: not in accordance with the rules of efficiency.

We should consider more and more: what is this influence and how can I take it? How digestible is it for me? And what is it that I would have to

do in order to make it more digestible? And of course I will constantly refer to that what I am and the state in which I am and the capacity I have and the wish for actually wanting to eat, and not to be overfed and not to underfeed myself; not to give too much so that it cannot run, and not to give it too little so that it has to stand still; but a certain medium, with an evenness, a balance for oneself. But since we are different, the balances are also different, and therefore, to be blessed with a hose is not the same as being baptized with a couple of drops of holy water.

In that way Bennett and I differed, and now perhaps, whatever his work was, is done as far as he is concerned. And where are the others going? I'm a little concerned for they do talk about Gurdjieff. And now they are without that kind of a leader. And to what extent can they continue because some - I've met some of them in different places, in Boston and on the West Coast, some are quite immature - again - according to my standard. But of course I talk about a long period of experience, and noticing the influence of this kind of Work on oneself, I also know how sometimes one has to live with an experience without being able to interpret it right away. It does take sometimes quite a long time before it even starts to penetrate; and the whole digesting process is also a slow one, when one looks at digestion of food, just ordinary food: first meeting in one's mouth the saliva, then going down to the stomach and reaching a condition of acidity; and then the duodenum and the intestines and the condition of alkalinity; and then, finally, discharging that what is not longer necessary, but in the process many times influences of different kind of glands affecting that totality. Then the absorption by means of the blood, and the blood being sent around the body and also reaching not every

place at the same time, but over a certain period, and that we still call ordinary food.

And we talk about food that is not that ordinary, and where our digesting process is not really so well versified. It has no particular ability. It has not been used enough even, let alone knowing how to begin digesting psychological conditions and influences; and then talking about mental processes, and of course emotional ones and divisions we make between feeling and emotions, and totally then, that what is one's personality, and sometimes without any particular wish even to eat, and not to be hungry; and then at other times concentrating on certain efforts which then become for us like a Sunday, and not like a regular week day.

How can we, for ourselves, meeting Work, establish a regular intake and a digesting process that constantly can be kept in balance? And then one asks, “How much time is necessary for the understanding of timelessness?”

You see, it is not particularly a worry. All of this, all points ultimately to one aim, and it is not really our concern either. Such things have been started. They have to be finished in some way; or, maybe, they are forgotten and then, maybe, they have to be started again. Who knows about the Karma of different people? Who knows how much time is necessary even to learn to understand about the existence of a Karma and where is really the truth told about what is a Karma? Perhaps not even in this life will we know what is the actual meaning.

But I also, in experiencing these kind of events in close quarters, it starts to touch one because we are mortal, and that kind of consideration just reminds one; and translated into terminology with which all of us are familiar: what are we doing? Or, even, to be more pointed: what am I

doing? Here I sit and here we have a meeting, and we had one and we will have some more, and although I sometimes promise that it has to be the last meeting, I never keep my word. And then there is this West Coast, some certain things in a beginning, also experiences, and sometimes requiring the necessity of helping to straighten them out, to go there. Our contact with different places in this country, what can we do to help and how efficient? And again I use that word. How clear can the help be? And what do we have to do to remain in contact and to remain pure in one's answers and convincing, as I said the other night? How can it be that it can be of some help when it is convincing enough, when it comes from us, from the right place, and is received by others in their place, in that what is right for them? And what they - what will they do with this knowledge of All and Everything?

Of course, we are responsible for that. We cannot help it because even listening to these ideas, there is always some kind of a problem: How much is there for me? What is it actually that I should take out of a discussion of the basis for spirituality? How much is necessary for the application in my own life in the sense of a religious conduct? How much is really the requirement for wanting to understand the existence of an inner life and to what extent should such existence and the concept and the experience of it be used in order to affect the conditions of my ordinary outer life the way I am and the way I behave and the way I will die as a personality?

How much time is there to develop, in our terminology, a Kesdjanian body? How much time will be actually allowed for the formation of a soul? And even at that, what is meant by the formation of a soul? A wish for the continuation of life in a different form, but most likely as an entity which

then we will still call our soul and with which we then wish to go through life, not on earth, or going with life through that part of the universe which I believe will be allotted to us - to every one of us, at a certain place.

What will happen to the beginnings of a soul or to the Kesdjanian body, which perhaps can be formed a little easier because it's a little closer to the material existence which we now experience. Where are all of us going? And will we actually afterwards remember? Remember each other? Will there be any kind of recognition that I will say, "Oh, yes, I've met you before." Where will Bennett go? And how much is there as a possibility of communication? And how much can we still, being bound, do for him to help him to unbind himself?

Because I do believe that the responsibility for one's life continues, and that this, what we are building up in this life, is simply an introduction, and that that what really is life as a whole, will only be disclosed after we get more and more free from the different forms in which life now happens to be, or is even ordained to be in some way or other.

And with that, you see, what are we now doing to prepare? And how much are we using such opportunities to actually build? And do we agree on the necessity of building? Is that the kind of a concept that appeals to one when one talks about one's inner life; and inner life is now within this body, and perhaps sometimes comes out in the atmosphere, but is very little still under us, under our command, as it were. We are still responsible for it. And again, what will - what will that mean? If the body dies, what can stay? Or rather, what can continue to exist and then move, freely, without being encumbered by this material form, like spiritual well being, or the possibility of a spiritual enfoldment; or the recognition of an existence about which we know very, very little and can only guess more or less of what

perhaps could be the case, more or less hoping that it might be like that in accordance with our best moments in a consideration of what we call freedom, and of course not knowing how to define it, and certainly not being able to describe it, unless there is perhaps a possibility of an experience of that kind which, in accordance with whatever we think might be similar, or rather could be prepared for, and that the emphasis for one's life at the present time is really to imagine how it would be to live as a spirit; or if that perhaps is a little bit too much: how to live as an emotional man.

Because if the progress could be indicated by a physical experience, and a physical appearance, and then the next as development, which we know it takes place in that way, the development of what we call a feeling, of that what is a certain something set in motion which then uses the body for the expression, but where the origin is different from one's ordinary nervous system. Sometimes one says: "That is the sympathetic nervous system." And one says sometimes 'solar plexus' and uses that kind of a word; and when it becomes a little bit more refined and actually purified, that one says, "It comes from my heart."

And then it associates with different kind of concepts which are not my own, but which also belong to the totality of life. And then, to that extent perhaps, can there be a certain understanding, in the first place, but also a fusion as far as that life process which takes place in other people, and more and more trying to understand such totality of life existing, and because of that, understanding also more and more the futility of the form which is differing, trying constantly to find out what is the unanimity, what is the resemblance, what is that what is the same, and not always look at that what is different, so that gradually, out of such experience, certain things

can become quite clear, that that what is a spirit which, at the present times we simply use as a word, may continue in its particular aspects, also having a reason for living, and for which then this particular life must be disciplined but gradually leading to an understanding of a real feeling and that what becomes an emotional state afterwards. So that more and more of that what one wants for oneself can be pushed in the background, not effaced, not done away with, because it still has its own say, since we still are on earth; and the requirement of earth for us is a threefold requirement: the necessity of the continuation and maintenance of that what appears in the physical body as life, being expressed as forms of behaviour; that what appears as life within one's solar plexus, and perhaps gradually it can become more concentrated in a form more logically as a center in one's heart; and in the third place, the question of an activity expressed mentally which then can also, in the concentrated effort of the totality of a mind, can become convinced of one particular insight that has to do with the growth of a human being and a freedom that he tries to set for himself in order to meet conditions of a spiritual nature, to the extent that he actually can explain then more or less what he means by becoming a spirit, or living an inner life more and more without these kind of forms; or even when he is very brave he will say, "How to live in freedom - freedom from the bondage of this earth, freedom from the human qualities of a man.

After all, that would be the aim, and for that one has to think, one has to feel, one has to become active. One has to join the different activities, constantly keeping in mind what is the ultimate aim, because even temporary freedom from the body is only one step on the ladder towards infinity; and there is no reason to assume that when one dies, that life will

be that much easier, although it is less encumbered. It has already more freedom.

But ultimately, what is this final aim, going through different layers, levels of gaining more and more experience, or knowing more and more what is the reality of things, or that what could become for a person when he now has to live on earth, an aim for himself that he perhaps wishes to reach as far as his life is concerned on earth, and trying to understand it in the best way. Perhaps then we still say 'most efficiently,' because, you see, time becomes of the essence; and it is really right that one considers it and not to forget that when one day one can do something which the next day you cannot do; or perhaps the other way, that if you can do that what you can do today, maybe you don't have to do it tomorrow. But if you do it today, you may have to digest it tomorrow. And then the day after tomorrow it might lead to another wish of seeing certain things about oneself which one hasn't seen, and the consideration of that what is then right or not right, this time judging it from a standpoint of, sometimes simply saying with a big word, Infinity, which has no meaning whatsoever, and only that what is the highest of one's kind of concept that one has about the possibility of how to end one's life in endlessness.

You see, all such things require time, consideration, to think, meditate, to weigh, to ponder, to consider and gradually introducing the elixir of real life within oneself, taking gradually that what is an essential quality of one's inner life and introducing it, I say sometimes then, drop by drop, at the proper time in the conditions which are now so binding, but where an allowance is made at certain times that such bondage is not always at any one time the same; and trying to find the right opportunity so that then this form of application of a wish for objectivity can be understood

in its proper light, to be used at the proper time, and not to be used when the conditions are not sufficiently conducive, that one learns more and more to see where are, at the present time, the 'dead spots' of a body, and where there are in experiences the possibilities of entry when that what is then experienced is in a certain state of gestation that is already being prepared be cause of a previous concept which has touched one.

Looking at it that way, we can say all of us are on our way, but I think there is a very great necessity of an understanding with each other what is a common aim; and to derive from the understanding of that common aim, in working together towards that, derive from it a certain form of energy of communication which only can exist when there is more than one person.

“I talk many times about relationships as different from people, and that a person can exist by himself without having a relationship with anyone else, but that then it is necessary to build within himself a relationship; and I call that many times, a ‘relationship between his inner life and his outer life’. And I wish to be able to converse and make this relationship a reality for himself, so that then even if he is alone, he can continue to live in a three foldment; because that is ultimately the aim of any kind of a relationship with someone else: there are two persons, but the relationship is the neutralizing force. And then having three forces together there is the possibility of further unity. If one can see this, that out of the Law of Seven we have to make the Law of Three, but out of the Law of Three has to be made the Law of Unity, and then as a unit, an entity, one has the freedom of motion, because such entity is then dimensionless. Such entity, as a moment in time or a point in mathematics, without any further dimensions, has a chance of penetrating into all kind of, I call it, forms of infinity.

Those are concepts of how we believe infinity is and how it looks, and how it can be approached, and how we try to define it by means of what is allowed with our mind in thinking about it; and our feeling in the relationship towards its own intuition could give us a certain kind of knowledge which then becomes convincing within one, as a result of the relationship between mind and feeling. Perhaps it is better to say that the relationship can only exist between a consciousness and a conscience. And the reason for that is, I would say it's quite obvious, because we don't develop these kind of ideas as concepts and as reality unless they are attended to and are being fed and are being given the opportunity for further growing up, and that then the opportunity exists when Work is present as an influencing force that the development of a consciousness and a conscience can take place at the same time, and that then the similarity between the two becomes more and more noticed as having a common aim although they start out from a different standpoint, so that many times in realizing that, that it is only possible when they have been taught at the same time; when they have had the opportunity of an exchange between the two without first developing a feeling and afterwards developing a mind; or sometimes in reverse order, that one wishes to develop a mind and then a feeling, or perhaps then if it were possible, to develop a consciousness and at the same time develop a conscience that they then, those two, could go hand in hand.

But what again is the relationship between them? It is the condition in which this kind of instruction takes place. That condition is determined by the body itself, because there can only be that freedom of being taught at the same time when the body will allow it and become more and more flexible. Sometimes we talk about the porosity of the body and sometimes

we use the word 'discipline' in order to prepare the body in such a way that when a consciousness and a conscience have to be taught together, that there is already an exchange possible between the two, and not a hampering as a result of the body existing and preventing such a communication because of its own crystallizations.

The relationship which has to exist between the two, consciousness and conscience, will be determined by the possibility of even free exchange between that what takes place in the head and that what must take place in one's heart; and that the reflexibility, the decrystallization, and then allowing certain currents to proceed in exchange between each other, that that relationship can only exist, and on account of which both can be taught at the same time, is only possible when there is already the beginnings of a decrystallization of the body itself, particularly in such parts where it is necessary in the beginning to start.

There is an indication where it can start when one wishes to Work. That is when one considers the solar plexus, and a wish that these attempts which are being made in the consideration of feelings can be transported, transferred, to one's heart. You see what is meant by that. As it is now, the solar plexus is a very sensitive place and there is a conglomeration of certain cells which vibrate together, sometimes in harmony, sometimes cacaphonically, but nevertheless existing as a form of life; but they are very few in number in the unconscious state of a man. And the reason for that is that originally they have become divided and certain cells have been sent to the body itself, because of the dependence of a feeling in the sense of expressing itself, became dependent on the body, using the body as a language; and in order to be better informed in the solar plexus, certain cells will send to certain parts of the body so that

gradually this body became covered, as it were, with nerve nodes at certain places where the body could then receive impressions which had a more or less feeling quality, not a physical one, but then being able to send those impressions direct to the solar plexus from all parts of the body itself simply because the body was the language for the expression of feeling. Maybe that was a mistake or maybe it was the reason for remaining asleep.

If this was actually ordained as a consideration for the necessity of Mother Earth to go through a period of gestation in which she should not be disturbed, that then humanity, as life on this earth and being considered as a transformation machinery for the feeding of the involutionary law, it was necessary that they, as humanity, should remain asleep until Mother Nature had digested her own condition of earth sufficiently; and that then certain parts of Mother Nature as the earth had awakened, and then required other kind of people, but that for the beginning, it was necessary that they should not disturb Mother Nature in her gestation.

How long that would have to take depended on the individual development of each man and it is no particular use of fantasizing about that. The fact remains that in order to keep a person easier asleep, the feeling should be a little bit disbursed and for a long time he had to do with just a little bit of a solar plexus, but the emphasis constantly had to be on the nerve nodes which, when they were touched, would send that kind of a message back to the solar plexus; but now comes a kind of command: where is this feeling going to lead one? And if it will lead us out of unconsciousness, isn't it necessary that there be much more a concentration of such an effort in the sense of emotions, that it should be suitably located at a different place, and for that the heart was chosen because that already was familiar with a similar kind of experience or ability

to convey from there through the totality of the Kesdjan body the food that was necessary by means of hanbledzoin, similar to the blood of the body when it is physically considered.

So I think there was at a certain time in the development of each person, when the realization comes to one that spiritual life is important, and that the existence of inner life has to be considered and further developed, that there should be given a chance for such a development, and not constantly remain covered by the ordinary existence, what we call one's outer life, that really the necessity came to the foreground of questioning just the ordinary appearance of a man number one, two and three, but that together with that, the possibility was opened and maybe in connection with the condition of Mother Nature herself allowing a man to become a black sheep, and consider the condition actually for the way it is, and not just seeing a fly as large as an elephant.

I think at such a time these questions, when they become more important for a person in regard to his own possibility of growing up and to develop into a real man, that he then considers the necessity of giving to his feeling center a language of its own; and then developing, in the sense of emotions, that is, the inclusion of the consideration of different other forms of life, that then it became a necessity of calling back all those - many times I've considered them prodigal sons - which, for the time being, were useful, but then after some time, their staying away from the house where they came from originally - that is, when that what was being formed in the human being was of necessity put to sleep that when he wakes up he realizes that the solar plexus also belongs too much to the

physical body, and that he has to find a home for these emotional energies, and finding it in his heart, that what is then in the nerve nodes spread over the totality of the body, a certain call is sent out to them to come back home and leave that, whatever there was that happened to feed them at the time, for whatever it is because from now on, an emotional center will be erected and will start directing the totality of a personality in a different way, and we call that: a conscience will have to be formed.

This then necessitates the making of a road between the solar plexus and the heart. This I say is the beginning of an influence as a result of Work on oneself - that uncharted roads are being made, and that ultimately in the formation of a Kesdjanian body, that kind of an aim will be reached when all the different machinery from the solar plexus have been moved to the functioning for one's heart; and that then being fed by the hanbledzoin which, you might say, in the meantime has been made by a more and more conscious mind in the different glands which then have started to function again, that then the total aspect of a human being has changed a great deal.

He then begins to function in a different way as a result first of knowing how to change the place of feeling into the place of an emotion and that what is necessary for a certain form of discipline of wanting to find a way between the two by the introduction of that what makes an emotion different from a feeling and which then for a man gives him the ambition to make in his heart a place for the possibility of the sending around of the hanbledzoin for the further growth of his Kesdjanian body, that then that creates within a man a certain amount of trust that when he sees that his heart can actually start to function in a different way and that it will answer more to the purposes of his life which gradually are being formed in his

mind, the mind is then encouraged in becoming that what it ought to become as a result of the presence of an “I”, and that now the I, first the teacher of the mind and then, through benevolence becoming the teacher for the functioning of a conscience, realizes the necessity of establishing a road between the mind and the feeling center, which now has become emotional.

I say these things because symbolically, you can find them on the three body diagram - the correspondence between the Sol La Si of Kesdjan and the Do Re Mi of the soul body - the constant interchange between the two which means that they are being taught at the same time, and that then they as two parts, two facets of the same entity of existence, that is the combination of that what is conscious and conscientious - this time will test out its own ability or, you might say, the ability of the two of then, in unity as a resultant giving a body the will to become less and less crystallized, more and more flexible, more and more disciplined, wishing then to do that what is a command as given by consciousness and is okayed, you might say, by the conscience. And sometimes reversely: first formulated in conscience

as that what is right and then, with the consent of consciousness, orders are given to the will to execute that; that is, to make it and put it into practice.

You see, this changes a person completely because now there are chances of communication within the crystallization of a human being, and he becomes more and more loose within himself, and whatever now is the period of the gestation is earmarked, simply because there happens to be an influence of one kind which becomes a positive one as the instigating force and the influence of another kind which remains in activity passively

receiving that what is necessary for the completion of its own life; and then the production between the two: creation of that what is really a relationship in the form of the will of a man so that he can do.

I don't want to go into detail about what actually takes place in the physical body but it is very similar to what takes place when the mind changes and becomes more and more conscious, and also when a heart takes on the functions of an emotional kind. The crystallization which becomes looser and looser within the physical body is exactly that flexibility: first, you might say, for a man flexing his ability, to find out flexing his muscles, to see that they are not too tight, that they are still holding without giving a chance of, I say, being loosened up, retaining that what he has; at the same time, stretching out to the extent that such a muscle can actually be used for that purpose, that what is first without his reach, then within his reach, and then making it his own within himself.

We talked the other night about the common aim of a consciousness and a conscience. We talked about the necessity of an understanding, that when one says: "What is Work for me?" that I say, "Yes, the interpretation can appeal to me in one way because my mind wants to know and my mind is interested in the clarity of such an attempt and I would want to describe first the kind of a method I have to follow because if I don't know and I haven't read any particular kind of a guide and I don't know what kind of a Baedeker there is for this unknown territory, of course I want to find out first where I am going: to have a little description of the kind of a strange city in which I will want to live for some time; and on the other hand, that what many times takes place is not a desire to wish to know, but the desire, almost trying to make a shortcut. I wish to feel - immediately - because it is

nearer to me, many times much clearer for myself in intuition because I say it is that kind of a short cut which eliminates all further description and I don't want, almost intuitively not to have any association with anything at all than just that what on the spur of the moment is born in me and becomes alive and without any further questioning that I can say yes to it.

If that is emotional, if that is felt, if that is actually where I am touched, then of course I don't want to put it in another kind of a form for myself. I want to make sure that that then what is conscience and ultimately will start to function as a guide for me, which actually will give me the opportunity of saying this is right and this is wrong, that then I want to be able to trust it in some way and then I say: what is there that I can trust? And I look around and I find for myself that really there is very little to trust in other people; and when I say: can I trust myself? And I know, when I'm honest, I say no, I don't trust myself either because I can make a promise and I will be convinced myself that I will keep it, and sometimes I swear, and I say "Come Hell or high water I will do it", and I haven't foreseen all conditions which will affect me and which will influence me, and the best of my promise really sometimes cannot even be fulfilled because I cannot do it and then I have to admit. Perhaps I say, "I have failed." We do make a distinction between a promise, which can be undone and a vow, which can never be undone, and only by means of dying. But, you see, regarding our own life, we have to do with promises because we are not as yet ready to sacrifice our life when a promise as such is not fulfilled.

And so when I look for trust, I find it here and there, at times only and at certain times it isn't there when I look for it. And even if it is there for a little, it doesn't last. And so logically I come to a conclusion that trust does

not exist in finiteness, simply because everything that is finite is subject to destruction.

Then I say, “But why not then invent something that is indestructible, that is eternal, that exists forever and ever, that will never fail me?" I say then, of course, I say, “God”. I say, “What is God for me? Infinity. All right.” But perhaps I come a little closer and say, "Couldn't it be something objective when the first step, when I want to step out of my subjectivity, will be in the realm of objectivity?” So I take that, and I say, “That will be my future guide. I will now want it to be two-fold because there are two aspects of teaching: One I still call intellectual because it has to do with the formation of words.” And I say, “My feeling I don't want words and because of that I'm attracted to it a little bit more, because words still use my body, and a feeling is a state which I think can exist without my body."

To what extent I'm right, I will find out later. It is true that my mind, also being dependent on formulation, is not as yet of such a high level as it ought to be, and that my feeling has, much more a possibility of already ahnfühling, we use sometimes, that is, like a presentiment of that what can be understood by means of a hunch that one wants to understand in a certain way, without wishing to put it in any words whatsoever. That that is for us at the present time just a little bit higher and then we dare to say, “If that exists in me as an emotional state, I will invite that what is my 'I' to come but this time it has to have love for me. Otherwise I cannot stand it. I don't want this description. Sometimes I say I'm sick and tired of it. But I would like my intuition to be sensitive enough. And for that reason this sensitivity that I feel I ought to have, I have to strive towards, because I cannot trust even my own sensitivity. “

And so I say, “This development that I now really wish, as based on intuitive knowledge, must now help me but I need for that the constancy of the existence of something of a higher nature which I wish then to become my guide if possible, to take me by the hand, and not just tell me what to do, but guides me."

It depends of how a person feels, and what he believes in as what ought to be taught first, and again with that we make a little mistake, because the teaching must become simultaneous. Almost immediately, whenever anything is introduced of an objectivity of any kind, whenever it is felt or whenever intellectually it has reached me, there is always the necessity of almost immediately putting it to practice.

Allowing for a period of the gestation, the practice is that what will convince either the emotion or the mind itself that that what is then in accordance with the functioning of my will is right for my growth, or not right, and the criterion is: that what I see myself to be.

This is the process of that kind of observation when it is conducted in the correct sense. When it is conducted correctly so that I give consideration to my feelings, and I say, “I do not wish a feeling to enter as yet.“ And I give consideration of my thought, and I say, “I don't want my thought to enter as yet. All I wish is the acceptance and the knowledge of that what I am as a human being and the observation becoming impartial. In the acceptance of that what I am, that there is no interference either for my mind by any kind of a thought, by any kind of an association, by any kind of loading the dice, by any kind of embellishment, any form of a description or classification just as it is, and that is reality.”

So you see it becomes quite easy to see where the joining is.

The joining is always in the application through myself and it doesn't matter then where this kind of an influence comes from which will give me the impetus for wishing to work because even if I say it is emotionally tinted, it comes from that, the result is application. When it is intellectually described, even by words of 'observation correctly conducted' and an impartiality also using a word for it; and simultaneity which is a word, you might say, par excellence, because it hits, it hits me in my mind. It doesn't matter because the result is always me. Where am I after the possibility of applying intellectual application for an understanding of what has to be done, emotional application for the understanding of how it can be reinforced and maintained; but the final result is that what is my will, under the discipline of consciousness and conscience, resulting in that what I am. That's where I meet the influences of consciousness and of conscience.

And so you see, what is the final outcome of the influence of one and the other - I call then two facets? But they are facets, as it were, a small little room with two windows. And what is this room within me? The holy of the holiest. The inner sanctum, and the windows are only the way by which, when I sit quietly, and I call that room then Magnetic Center because it is already free there from all forms which bind me, that what is the essential essence of the quality of my life. I sit there. I write my book of my life, my story, and then I look out of one - through one window. And I say, “Yes, there is the road to my consciousness.” And I keep on sitting and writing, and I look out through the other window and I say, “That would be a conscientious road, wouldn't it?” But that what is important for me is the sitting there and becoming truthful.

After all, that is the aim: to be honest with oneself, regardless of the influence from left or from right or from above or from below or from front or

from back - all six dimensions - in space and in time - the central point is always that what is me within, with that what is me in reality, with that what is where I am, that I am, and in which then I can hear what is being told. Perhaps I have to open the window to be told what is a conscious information. Maybe you have to open the other window and find out what is meant by the presence of the Lord, but at the same time I remain within my little, little room and I say, “Here is where I will digest for a little while that what has been given to me, knowing that it has to be put to practice in daily life, and very soon, after I have eaten and I've started to digest a little, I will use part of the digesting process as a result of the stimulus which I receive from my outer life and being in contact with other people, constantly wishing to be reminded and wishing from within myself to discipline that what I have to do for the sake of my own growth: fight to undo the bondage of this earth is not so easy, because at any one time, around any kind of corner, in any kind of condition in which I am, standing up or bending, or being busy or sitting or just walking, or just not doing anything, all the time I am under the influence of the earth, influence of the atmosphere, influence of the crystallization process as a result of the involutionary law; and all the time trying to close my eyes, all the time trying to keep me asleep, to put even sand in my eyes so that I have to rub then before I even could use then, all the time telling my I: “Don't stay too long unless there is a desire, a wish for the maintenance of you. An 'I' is under instructions from above. Don't overfeed. Don't stay any longer than you have to, but when you are needed, stay as long as you must.”

I see many times these kind of ideas as if they are unrolling in my mind and then they take on a form because when they come out of my mind as an intellectual little bit of description they are presented to me,

sometimes in the form of a piece of paper on which I write some notes and sometimes in sitting and then closing my eyes - there is God. Or at least I say it. I say I have a feeling of that what can come at such a time when I am open, and I am not particularly prejudiced one way or the other, and then I say that that what can come to me in the stillness of my heart, when it then can be there, even just be there, without in the beginning talking too much, but leaving me alone, at the same time knowing with my eyes closed, that that what is present to me is aware of me sitting.

How such things are digested by every one of us, I do not know because that is your book you are writing. That is your life. It will be your story. It will make history for you. It will be a description of what you now do as making attempts, well meaning, with pleasure, sometimes as a result of a task, sometimes as a wish for disciplining yourself because disciplining means that you will find something to solve, to dissolve the crystalized form of your life, that you get out of these habits which are already without your mind, the clichés which are just happen to be and come like sawdust, that that what you wish, not to be any longer superficially in your solar plexus only, but an actual consider of life and a wish to care for that life - your own to start with - it is holy. It is just as beautiful as someone else's life. There is no difference. All life has been taught at the same time. That is the beauty of an understanding of how consciousness and conscience can unite and be as One. Even then, the little room, the sanctum sanctorum, is not needed any more because the windows are not needed. One is one within one when that what is conscious and conscientious has been united by the relationship between the two as expressed in the will. That is when a man, becoming more and more harmonious, is able to do.

You see, it is not that he is able to think and it is not that he is able to feel. All that is of course assumed because when he does, when he is a man, when he knows what to do, when he has the force to do it, when he has a wish to adapt himself to all conditions where his doing is required, and that in the doing, he will know that what is right to be done under the circumstances which are presented to him and in which he finds himself, where it is the requirement that he has to be and then to do as a man that what has to be done. Of course, logically, consciously to be done, conscientiously to be done, and doing that what is the result of his will wishing to do that what is needed with the totality, with all three centers united in that kind of an entity. I say then again, making the law of three into a law of infinity as unit.

Many times one must ask God for help because we cannot. It is impossible. We are bound to this earth when we are upon this earth and although Mother Nature will let us go, either upon command from above when we die or upon command from within oneself when we are convincing enough to tell Mother Nature "This is the time. I now pay you in full."

I explained that the other day. What is that payment? It is the total acceptance of myself. With that I pay back to Mother Nature whatever she has given me. When I say then, "Here I pay you - open the gate, I leave this earth or I can stay; but there is no further bondage of your nature. I have found the way out by finding the way in. Within myself, there is that what is me and the road towards the outside world will become Me when I understand the totality of all things existing as God and my life and my wish and my will and my consciousness now having grown up to become the guide because of knowledge; and that what, is my conscience furnishing

the energy for the wish to do, to then be a man as a man should be on earth, should become that what he can become before he dies.”

Try to remember Gurdjieff.

M2505

December 15, 1974

Sunday, Barn Lunch

Well, that was a good sign, wasn't it? You all heard it. It seems to me such a large group today and of course, special occasion. Don't think that I sit here to separate these two. It's just the other way around. I hope that Work will unite them. I hope that actually there will be an understanding growing more and more between people, particularly when they are young and they are still flexible and adaptable, that they will be able to understand each other in their own strivings because that is always a necessity for any kind of a relationship - the consideration of the person one works with or the ambitions which such a person has, or always to find out what is the right condition for the other person to grow. And particularly with marriage - it has to do and becomes very fundamental, day in, day out almost, a consideration: what is right for the other, then it will also be right for me because I wish it, then it will be right for the two of us because we understand each other.

That is really a secret, but it can be learned when one is quite young and as I say, when there is flexibility, the possibility of that kind of adaptation against any kind of a form of crystalizing out too soon. All of this can be prevented. One can grow together when there is that kind of a wish. Of course, one meets in life a variety of different conditions which will affect different people in a different way. And the question is always to

understand how perhaps someone else is going to be affected, and to try to understand that even before such an event, if it is possible to foresee it, would come - to prepare already in advance of what can be a resultant if one could meet any kind of an experience, as it were, ahead of time.

It is difficult to explain that further because it is then from that moment on a question of one's feeling and how can one consider then the condition for someone else without having to put it in words; but it can become an activity on the part of the physical body. That is, the language, when the mind starts to fail, which can be taken over by the language of the body because the feeling by itself cannot help itself as yet to have a language of its own and has to depend on the body for a long time. And then the flexibility becomes apparent in what a body actually can become: what kind of a servant can be put at the feet of the other person one cares for? What is there that actually has a wish so that that what the body sometimes wishes by itself can also be eliminated, and therefore, that what is really a resultant of one's own conscience, becomes the predominating factor and uses the facility of the body itself to adapt itself to the conditions as they may come, may become apparent, or may become understood.

You see, this is what I hope, particularly for young people - a long life, a real life with difficulty, but with a difficulty which can be overcome by mutual consent and a willingness to sacrifice whenever necessary, but constantly, I would simply say, every day to see that nothing has been left unsaid that should have been said, in a very simple way, without argument, statements of honesty at the end of the day. This is my life - this is the way it has been - this is the way I talk about it because then you will understand why I did and thought and felt the way I did. Let it be understood that before

we fall asleep that we know that that is the basis and our wish to wake up the next morning.

We will drink to them. We will drink to the possibility of Work between them and for themselves. We will drink to whatever the group as a whole can give, for them, wishing them a real future to become real people.

So we can drink to this: Irene and John. Good. Everybody.

A little exception to our usual habit. I will play a little on the piano. Peter couldn't make it so just for a little. All right.